THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV. JACKSON, MISSISSIPPI, AUG. 4, 1910. NEW SERIES VOL. XII. NO. 31.

THE LAZY WINDMILL.

Once upon a time there was a big old windmill. It belonged to the farmer.

It had worked hard for many, many years, and the farmer, when speaking of it, used to call it "Old Faithful."

But one day the windmill had stopped working.

The wheel stood perfectly still. A strong wind passed by. It said to the windmill, "Come, come! Why are you not at work. Let me help you turn your wheel."

"No, no!" said the windmill, "I do not wish for your help. I shall rest all day today. I am so tired!"

"Oh, but we must always work be fore we rest," said the wind. 'Come, I shall be glad to help you." The wind blew upon the wheel. The wheel would not turn.

"I will try again," said the wind. So it blew long and hard.

"I do not have to mind you!" said the windmill. "I tell you I am tired, and I shall rest today! Go away, old wind!"

So the wind sighed and went away.

"Oh, how fine it is to rest!" said the windmill.

All day long it remained still.

It grew late and the tired horses came home. They had worked all day in the hot sun.

They were so thirsty.

When they say the windmill they started into a little trot, in thei haste to reach the water tank.

Poor, tired horses! It was empty.

"Is the windmill broken?" asked the farmer.

"No, it is all right.

"Why hasn't it worked today?

"The wind blew hard, too.

"I can't understand this!" he said.

The cows came for a drink.

The sheep came for a drink.

The chickens came for a drink.

The dog came for a drink.

The birds came for a drink.

There was no water.

"Oh, why didn't I work," said the windmill.

"There is no water for the horses and cows.

"There is no water for the sheep and chickens!

"There is no water for the dog and birds!

"Oh, I am so sorry I didn't work" and the windmill began to creak and groan in sorrow.

"Oh, I wish the wind would blow! I would work so hard that the tank would soon be filled!"

"I tried to turn the wheel, but it was too weak; so it called its friends.

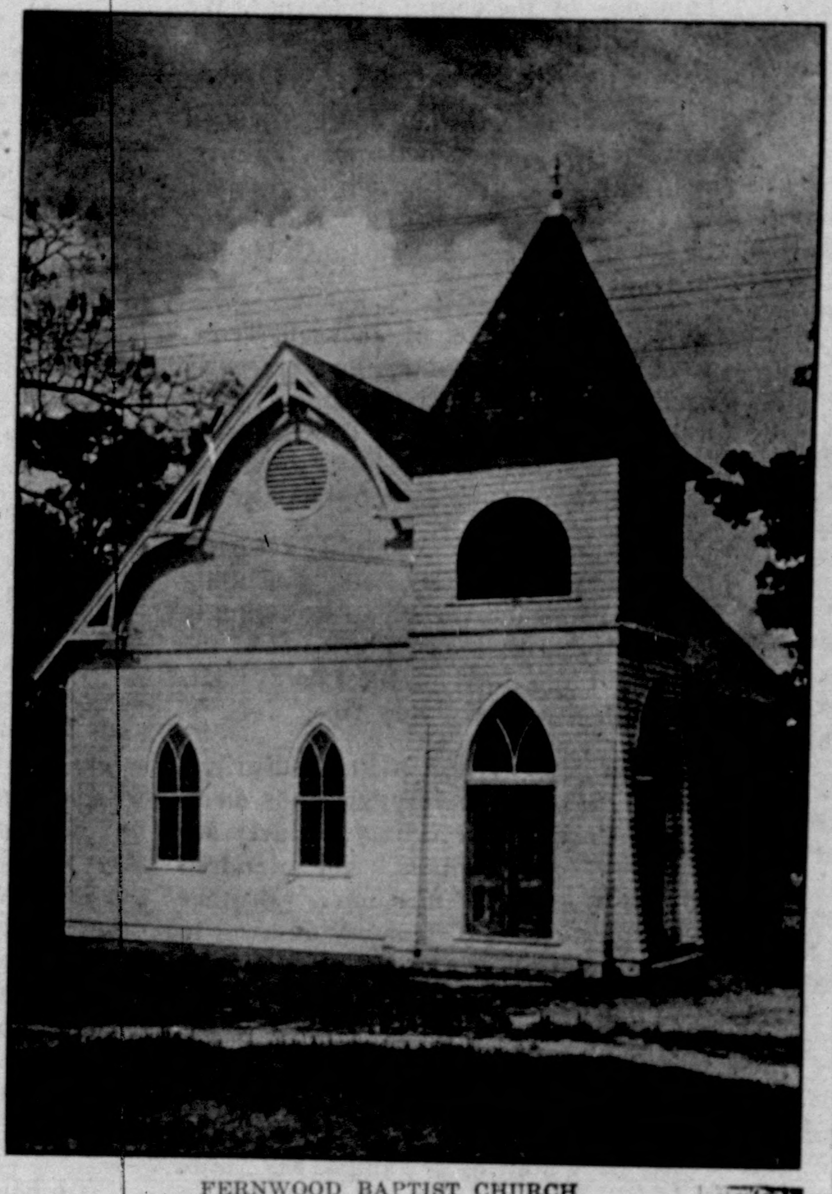
A gentle wind came.

The friends came. They all pushed and pushed! Suddenly the wheel stopped creaking and groaning, and, as it whirled merrily around, it sung this song:

"With the wind to help me,
Round and round I'll go;
Then the sparkling water
To my tank will flow."

Soon the tank was full of clear, cold, sparkling water, and, as the animals eagerly drank their fill, the wheel busily turned round and round humming contentedly to itself.—Kathlyne J. Liby, in School Education.

REV. J. C. PARKER,
Pastor Fernwod Baptist Church.



FERNWOOD BAPTIST CHURCH,
Fernwood, Miss.

SOME FACTS.

In practically every British town the consumer (the man who buys) is the "business man" who owns and operates the gas works, the water works, the electric lighting plant, the street railway system, and all the other public utilities, including in most places the market stalls, the public baths, the hospitals, cemeteries, and in some cases tenement houses and office buildings. In Glasgow, for instance, a man can live in a dwellling which he rents from all the citizens of his city; he can cook meals on a citizens-owned stove with citizens-made gas, make his tea with citizen-furnished water, ride to his business on street cars owned and operated by all the citizens, use a citizens-owned telephone; when it grows dark he can switch on a citizens-furnished electric light; he can use the citzen-operated baths—tub, shower or swimming pool, hot or cold, with every necessity for his comfort and convenience, including soap and towel—for from one to six cents; he can hire his servants through the citizens-operated servants' bureau, with no charge either to him or to the servant; his children may use the public playgrounds furnished with all sorts of gymnasium appliances; he himself may play on the public golf links; he and his children may attend, free, the Saturday afternoon music concerts—outdoors in summer, in warm, comfortable hall in winter; they can visit at any time, free, the public art collections; he can buy his goods from the citizens-owned markets; if he wishes to give an entertainment to his friends, he can use at a small cost the citizens-owned public halls; he can even grow oats and turnips in the public gardens, and go fishing in the citizens' special fishing preserves in the beautiful Loch Katrine. If he is a working man and a widower, say, with young children, he can live in neat and comfortable lodgings, owned and kept by the citizens, with a nurse paid by the citizens to take care of his children; when he gets sick he can go to the public hospital owned by all the citizens (even to a hospital for inebriates if that be his malady); and when he finally comes to die he may be buried in the citizens' cemetery—a cemetery not for paupers, but for the first citizens of the city. And all of these he gets at actual cost, without paying one penny of profit to the seller, the "business man" in our sense And there is not one penny or one particle of charity in it all. No philanthropist has provided any of these benefits, but he himself and his felow citizens have established them. He is not even taxed for most of the benefits, for they support themselves. "Why, in America this would be called socialism," I said one day to the secretary of the Chamber of Commerce. I knew that he was not a socialist, and I waited with interest to see how he was going to explain. Strangely enough, he did not explain at all; he calmly puffed his cigar and observed, "Well, I can't just see what difference it makes what you call it. You can see that it is a success."—Zach McGee.

NEWS IN THE CIRCLE

MARTIN BALL.

Rev. R. Lee Baker leaves the church at Arcadia, Fla., and becomes pastor of the First church, Baton Rouge, La.

Dr. J. E. Hughes of Bonham, Texas, has been called to the pastorate of the First church Ardmore, Okla. It is thought he will accept.

Pastor Martin Ball will assist Rev. T. N. Lusk in a meeting near Doddsville begining next Sunday. We are praying for a great meeting.

Evangelist T. T. Martin will begin a meeting at Helena, Ark., July 31st. A great meeting is expected. Pastor Sol mon has cultivated the field well and everything is in fine condition.

Evangelist Wm. D. Nowlin closed a most excellent meeting with the church at Russellville, Ala., last week. Fifty-eight additions—38 by baptism.

In the meting which Pastor E. D. Solomon, of Helena, Ark., held with the church at Paragould, Ark., lately, there were 70 additions. All the people are happy.

Pastor Hamilton is enjoying a good meeting at Mission church, near Winona this week. The pastor is doing the preaching but has Brother Estes to lead the music. There have been many conversions.

Fulton, Ky., voted "no saloons" last week. The fight was a hard one, but the victory came to the Lord's people. Now if they will see to it that the laws are enforced there are better times ahead. Eighteen majority.

A good brother has sent his check to The Baptist Builder with instructions to send the paper to 200 pastors who are not now taking the paper. Why couldn't somebody instruct Editor Bailey to do something like that with the record? The way is open.

In the Primitive Baptist of July 13 a preacher gives eight objections to Sunday schools. My, how far behind the poor fellow is. A genuine Rip Van Winkle. Wake up man! The kingdom is at hand.

The church at Demopolis, Ala., is without a pastor. Recently they called Brother D. I. Purser to visit them and baptize ten candidates who had come to them from a Methodist meeting. Knowing the Pursers as Mississippians do we are not surprised that he went.

We are glad that the time has come when Editor A. J. S. Thomas of The Baptist Courier can take a lettle rest. He is one of our great men and needs to go aside and rest awhile.

Miss Katie Carroll, daughter of Dr. B. H. Carroll, of Texas, will go to Sao Paulo, Brazil, as instructor in kindergarten. She was assigned to this field by the Foreign Mission Board.

Prof. Bruner, son of Dr. I. W. Bruner, of Marion, Ala., will have entire charge of the music department in the new great school at Plainview, Texas.

When Dr. Wm. H. Whitsitt resigned his positon as profesor of philosophy in Richmond College at the last meeting of the Board of Trustees, the students presented him a loving cup as a token of appreciation of his labors during the past nine years.

Bro. R. H. Russell was set apart to the full work of the Gospel Ministry last Thursday by the church at Durant. We were sorry we could not be present in response to Pastor Holcomb's request.

The church at Durant has just passed through a blessed revival wave. Twenty-eight aditions to the church—a gracious meeting in every way. Pastor Holcomb leaves Durant under high tide. He has wrought well.

Dr. G. M. Savage, of Jackson, Tenn., a native Mississippian, has recently conducted a splendid meeting at Boswell, Okla., Rev. E. T. Thorn pastor. Dr. Savage has much school work but it does not keep him out of the pulpit.

Dr. E. E. Folk, who recently returned from a trip to the Holy Land is blessing the people by delivering an exceedingly interesting lecture on "The Land of the Lord and the Lord of the Land." His letters of travel are very fine.

Pastor J. L. Wilson of Rawl's Springs has recently had a very gracious meeting at Oral, Lamar county. Thirty additions—27 by baptism. One hundred dollars raised for missions. Brother McComb assisted from Sunday to Thursday night.

Pastor J. E. Buchanan, of Blue Mountain is in a splendid meeting at Grand Junction, Tenn. He has the assistance of Pastor Penick of The Baptist Builder.

Dr. A. S. Pettie, of Tampa, Fla., is to begin a meeting with the Broadway church, Mayfield, Ky. the second Sunday in August. Dr. Pettie was pastor in Mayfield for 18 years. They love him up there.

Pastor M. E. Dodd of the First church Paducah, Ky., has recently published a tract on Home Missions in Kentucky. His church gave over $1,000.00 to Home Missions last year and expect to go better the coming year.

Dr. J. H. Anderson has resigned the pastorate of the Second church Jackson, Tenn. He is a strong preacher and fine pastor. It is not stated what his future plans are.

We wonder if The Flag thinks that Baptist Associations are "hardshell" and that there is one of them that gives nothing to Missions? No, brother, none of them, who represent in the Southern Baptist convention, are so ungrateful to our great Leader as to give nothing, but what they give does not entitle them to a seat in the convention, the constitution provides for a "free" seat to a messenger from the association.

Rev. Fleetwood Ball held his tenth meeting with the Friendship church, near Paris, Tenn., last week. This last meeting was the greatest he ever held. Pastor D. T. Spaulding is happy.

MEADVILLE.

(I. W. Read).

I am just home from a meeting at Meadville with Bro. Joseph Jacob, the pastor. It rained every day except two and yet the meeting was not a failure. Bro. Jacob is faithfully doing his work and has a strong hold upon the people. A Sunday School meeting recently held by Bro. Byrd was productive of great good. There were six additions and others yet to come in, which will add a good deal of strength to the little band. They have now three lawyers in the church and all of them at work in the Sunday School. Meadville is very quiet now and I predict decided growth within the next few years. It has a fine surrounding country and when developed will have much to make it attractive.

The Presbyterians and Methodists have dedicated their houses of worship and the Baptists have two or three weeks work on their house and then it will be ready for dedication. They will not dedicate with a debt. They need $300 yet to complete it, and if they can get $200 from outside they will raise the other themselves. I appeal to the stronger churches for a little help just now for this important field. Send in twenty-five dollars more or less in the next three weeks. This will give the Baptists the position they need there. Brethren help. The cause demands it.

"To hold one's self in readiness for opportunity, to keep the serene, confident, hopeful and joyful energy of mind, is to magnetize it and draw privileges and power toward one. The concern is not whether opportunity will present itself, but as to whether we will be ready for the opportunity. It comes not to doubt and denial and disbelief; it comes to sunny expectation, eager purpose, and to noble and generous aspiration."—Lilian Whiting.

WHO RUNS MAY READ.

(Tessa Willingham Roddey).

We Americans are in too much of a hurry for our own good. We have so much to do we have no time to do anything as it should be done. People can not attain to prosperity by half doing many things, but they can attain prosperity by properly doing a few things.

We live so fast we get ahead of ourselves and never catch up with our own progress. We are like people chasing their shadows. We are always going to do something, but we live in such a rush and hurry we never accomplish anything. We see the thing we wish to do—or be just ahead of us, but we can never quite catch up with it. The chief reason for our hurry is, we do not think enough. We say we haven't time to think, and many of us do not realize that thinking is essential. We will say to ourselves and to others, "I haven't time to think, I must do," and you say to yourself, "thinking doesn't amount to anything, it is doing that counts."

People, listen, you are what you think, and if you do not take time to think correctly, you cannot live correctly; if you do not think profitably you do not live profitably. Have you ever realized the necessity for deep thinking? Correct thinking? Clear, logical thinking? Slow, quiet, deliberate and purposeful thinking? If you haven't realized the urgent necessity for thinking I wish you would realize it, and begin to practice it—or have you lost the capacity for thinking? Sometimes I fear most of us have lost the capacity to think as we should, and if we have lost it we should realize it, and begin earnestly and zealously to strive to recover it—and the quickest and surest and best way to recover the capacity for correct thinking is to read the right sort of literature, and talk to the right sort of people. Perhaps some of us have lost the capacity for discrimination about our associates. We feel ourselves the victims of circumstances, and feel that we must be guided by circumstances in knowing people, and cultivating them—but we are never the helpless victims of circumstances. We may feel sometimes that we are, but we are not, and we should rise above feeling that we are. Each individual is a distinct factor in producing circumstances, or, perhaps I could put it more correctly by stating that each individual can be a distinct factor in producing circumstances; it depends on the individual, and the result of the individual's contact with circumstances doesn't depend on the drift of circumstances, but on the force in the individual and the use or abuse of this force. God never created one person a helpless bit of drift on the sea of thought. He created each person with a capacity for thinking, that is, a brain to think with, and it is as we use or abuse, or neglect or develop that brain that we make our individuality a force, potent for good or ill. One is never a nonentity; one's influence never counts naught, but is always weighing down the balance of good, or of ill, and this influence is ours to make or mar, and we can generate good influence by thinking wisely; we can generate evil influence by thinking unwisely; we can count for something in the scheme of things by purposeful thinking, or we can be counted a dead weight in the scale of evil by purposeless thinking.

As to the ability or capacity for discriminating about our associates, we have that, and should use it, and not abuse it, for in abusing it we abuse our capacity for thinking.

You reflect the people you come in contact with just as mirror reflects all that crosses its surface, just so do you, and if you wish to reflect only desirable things, see that you come in contact with only desirable things.

The mind is a rough retentive entity, catching a bit of everything it comes in contact with and holding it for assimilation. When I can make your realize that you are what you know and hear and see then I think I will have won you to the realization of the necessity for knowing and hearing and seeing the desirable, and the necessity for shunning mind, ear and eye contact with the undesirable. You are what you see, think and hear, but your thoughts have the most important part in making you what you are—and your thoughts are colored largely by what you see and hear. Each book you read is a part of you for the time, the material of the book gets into the warp and woof of your mental composition, and influences it for good or ill. You reflect the people you associate with—if you come in contact with refined, helpful, purposeful, intellectual people you will reflect them; if you come in contact with coarse, ignorant, idle-minded, purposeless shoppy people you will reflect them; consciously or unconsciously, you reflect your associates, and your thinking is governed by what your mind assimilates, and your mind necessarily assimilates what it comes in contact with, and you have the power to avoid undesirable things, undesirable people and undesirable books.

Fifty years ago a home was not considered complete without a library—then people built homes and lived in them, and accumulated things; now we find so little attention paid to the home library. We see so many people depending on the newsstands and library exchanges for mind development—they rent "flats" and "apartments" and "cottages" and furnished houses," and see no necessity for buying a lot of books just to move about, and so we float about and get what we can, most conveniently, and try to be content with the current magazine stuff, and so our minds are fed unnitritious food and we color our thoughts by current news, town gossip and the "daily," and a few friends who talk "fashion" and "shop" and we live so fast we have no time to think, and so we are deteriorating every day.

And what can we do to stem the tide? To turn in the right direction?

(To be continued).

D'LO.

(W. S. Allen).

We had our meeting at D'Lo the week following the 3rd Sunday in July. Bro. W. E. Farr of Belzona was with us to help in the meeting and do the preaching. Bro. Farr did his part of the work nobly and well. His preaching was just what was needed and God blessed his word. It was a great pleasure to me to work with Farr. He helped me wonderfully.

The brethren were a little doubtful on account of crop conditions. But the Lord favored us with a week of pretty weather before the meeting and the brethren got up with their work. I never saw more regular attendance. The people came to every service and entered into the services heartily. Of course they were blessed.

D'Lo people have suffered much on account of business reverses, but they are beginning to recover now and there are signs of better days to come. A more generous hearted people could not be found anywhere. They have been loyal and true to this pastor and I am sure the same could be said by all other pastors. The church was greatly strengthened by the meeting. Thirteen added to the church—ten by baptism. A small debt on the church was paid off. At the last night service the brethren said they must have preaching two Sundays a month next year. So they called their present pastor for half time for 1911. The meeting was just what I wanted to see in D'Lo and I praise God from whom all blessings flow.

"The only great thing we can do with an injury is to forgive it. What if we were able to strike back? What if we were even able to take the life of the one who has offended us? Would that wipe out the wrong? Would it make us happier? Would it solve anything? No; there would be only one more wrong done in the world, to go on in ever-widening circles of hatred and misery. When we forgive, the wrong ends with us. Then the great healing forces of nature have a chance to do their work."—Selected.

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A SURPRISE.

Please look carefully through your paper this week for it. But if you should fail to find it in this issue, keep an eye out for it in the next two or three issues. You will be almost sure to find it within three weeks. You will meet up with many things inthese issues which will be well worth your efforts, but the surprise will be of a beautiful pink tint, and will hardly fail to please you. We would especially impress upon your mind that you must let us know when you find it and what you think of it.

A WORD ABOUT BUSINESS.

For quite a while a number of our subscribers insisted that it would be better every way for us to withdraw our representatives from the field, assigning as a reason that they did not care to be bothered by a visit from an agent, when they were otherwise very busy. Partly because of this insistance, on the first day of January we discontinued traveling agents. Quite a number who made the suggestion remitted promptly when their subscription fell due Quite a much larger number who insisted on withstanding all agents have not yet remitted, though their subscription is due. We write these lines to urge every one who knows that his subscription has expired and who can do so, to remit. We are in need of money and will greatly appreciate the remittance. If one-half of those whose subscription is due would remit, it would prevent our having to borrow money this summer. Brethren will you not make an effort to do so.

"The steps of a good man are ordered of the Lord."—Bible.

When the wicked rule the people mourn: when the righteous rule the people rejoice.—Bible.

Rev. J. H. Lane, one of our best preachers, is in the midst of a series of fine meetings. Bro. Lane is one of our best revivalists.

The Gulf and Ship Island Railway Company's week-end rates are now also applicable to the Saturday morning train.

Rev. G. W. Riley, of Jackson, has just closed a great meeting with Pastor L. S. Terry, at Clear Branch, with 21 accessions and the church greatly strengthened. He is in a meeting now with Rev. F. R. Burney of Huntsville.

We learn from the Franklin Times, Russellville, Alabama, that Evangelist W. D. Nowlin is having a great meeting in the Baptist church at Russellville, 72 having joined to date (July 28th.)

Prof. J. G. Deupree, late of the chair of Greek in the University is sojourning for a while in Jackson, and many of his friends are indulging the hope that he will adopt Jackson as his permanent home.

Rev. B. F. Whitten has resigned the pastoral care of the Coldwater Baptist church. He has done a good work there. He will do a good work anywhere. He possesses the elements of success.

The man who is willing to remain in his own sphere, toiling on faithfully, though unobserved by those around, is making a sure foundation from which to be heard from by the world about him.

"Oklahoma (Baptist) State College has had its best year. Enrollment 160."—Prof. Flag, in Baptist Standard.

If this is true, it is a regrettable fact. In view of the fact that Oklahoma is a young state and Baptist affairs in the formative period. The Baptist Record derived much pleasure in indulging the hope that this young institution's best year lies in the future.

We had the pleasure a few days ago of meeting Rev. W. A. Jordon, of Starkville. He was just out of a fine meeting at Pocahontas, where Rev. P. A. Haman is pastor. He is a bright, hopeful brother, the very kind to do a large amount of work with a small amount of wear and tear.

The third annual report of the Ohio Valley Historical Association, held at Frankfort, Ky., October 14-16, 1909, contains a paper by Hon. Dunbar Rowland, on "The Mississippi Plan for the Preservation of Historical Sources," which is well worth a careful reading by anyone.

Rev. H. L. Weeks, pastor First Baptist church Vicksburg, will not go to a resting place this summer, but will remain at home and assist in some meetings in the state. He has years of hard work in Vicksburg, fighting hard for every inch of ground he has gained, but he is gaining.

Rev. W. M. Bostick, pastor at Hope, Ark., and his wife, a Mississippian, are spending their vacation partly at Durant, her old home and partly at Sandersville his old home. We regret very much to lose them from Mississippi, but are greatly gratified at their success in Arkansas. A great meeting has just closed in his church with 53 accessions, 31 by baptism. Evangelist Bamber and his singer Reynolds were his helpers.

The editor of the Baptist Record closed his very pleasant, and it is hoped in some way profitable four month's service as supply at Yazoo City, on last Lord's day. The new pastor, Rev. T. L. Holcomb, will arrive on the field tomorrow, the 5th inst. There is a great opportunity in Yazoo City for a lot of hard work, with reasonable prospects of doing a great work.

A re-union of Company A, Ratliff's Battery, was held in Jackson on June 3, 1910. There were seven officers present and twenty-two privates. Expressive of its undying love for its valiant captain, the company passed suitable resolutions in recognition of the honor recently conferred upon him by his alma mater, Mississippi College. It will be remembered that this institution honored him with the degree of LL. D.

The great meeting at Pilgrim's Rest closed on last Saturday. This church is three miles east of Crystal Springs.

Rev. W. F. Jeffrey, who is the popular pastor, was assisted by Rev. Howard L. Weeks, pastor First church, Vicksburg, who did the preaching. There were 38 additions, 30 by baptism, making the total accessions this year 50. Certainly the cause is flourishing at this splendid country church. To the large Sunday school of 100 pupils is due much of the large ingathering.

Brother W. S. Temple of Hemphill, Miss., was ordained to the full work of the gospel ministry on July 24th, by the Fifth Avenue church, Hattiesburg, of which Rev. L. E. Hall is pastor. The presbytery was composed of Revs. L. E. Hall, J. N. McMillin, of Hattiesburg and L. D. Posey, pastor of Magee Baptist church. Brother Temple has recently organized a Baptist church, a Sunday school and a prayer meeting at Hemphill ,and already has his hands full of preaching to destitute places.

From references in some of our exchanges to President B. G. Lowrey, one would get the impression that he had severed his conenction with Blue Mountain College and all Mississippi interests. He has not. On account of the poor health of one of his children he has moved to Amarillo, Texas, and is establishing a school there, of which he is president. But he also continues president of Blue Mountain College, and will divide his time between the two schools, giving about as much to Blue Mountain as he has for the last year.

Rev. W. M. Borum, pastor of the First Baptist church, Jackson, leaves this week for a vacation, covering the month of August. He will supply for the Free Mason church, Norfolk, Va. His congregations here have been large and the interest of the church fine. His address is Norfolk, Va., Box 335.

GREAT NEED IN STATE MISSION FUNDS.

(A. V. Rowe.)

This month begins the last quarter immediately preceding our state convention. Our collections for state missions have been so few and small, and this makes an imperative condition in this cause. I earnestly plead with brethren and sisters to come to our help with large liberality in these months preceding the convention. God has blessed us with good crops and plenty abounds all over the state for man and beast. Will you not divide with liberal hand in this time of blessing with the cause that has wrought so much for the uplft of our state. I am looking for great things this quarter in state missions and feel that there will be no disappointment.

TEACHER TRAINING AWARDS MADE.

Mississippi, twenty, as follows:

Summit—Octavia Alexander (Col.) diploma.

Collins—Carlee Booth (Col.) diploma.

Winona—Blanche L. Creath (Col.) diploma.

Weathersby—Lovie A. Hayes, (Col.) diploma.

Batesville—Emma J. Irby (Col.) diploma.

Jackson—Elizabeth J. Price, (Col.) diploma.

Dantzler—M. Catherine Ramsey (Col.) diploma.

Greenwood—Rhoda Louise Simms (Col.) diploma.

Hazlehurst—Pearl Tillman (Col.) diploma.

Canton—Ruth B. West (Col.) diploma.

Hazlehurst—J. T. Hood, diploma; H. L. McCleskey, diploma; Rev. R. H. Tandy, diploma; E. W. Taylor, diploma.

Port Gibson—Mrs. Hallie B. May, diploma; Mrs. Clara D. Rogers, diploma.

Winona—Brookes O'Keefe, diploma. Lawrence O'Keefe, diploma; R. A. Stafford, diploma; Mrs. James Pittman, diploma.

Blue Mountain—Miss Florence Miller, diploma; Miss Velma Bene, diploma; Mary A. Jones, Seal 5; Edna Graham, Seal 5; Mrs. W. A. Gilentine, Seal 2; Miss Clara Etta Berry, Seals Red, Blue.

Chalybeate—Miss Lela Hollis, diploma; Miss Birdie Hopper, diploma; Miss Ruth Wilson, diploma; Miss Maude McKinstry, diploma.

Crawford—Mr. James Foster, diploma.

Oxford—Miss Eliza Bryan, diploma.

Columbia—N. R. Drumond, Seals 2, 3, 4, 5, 6, 7, 8, Red, Blue.

Allen—Miss Hattie Trimm, diploma.

Mt. Olive—Wade Kenedy, diploma.

Greenville—Mrs. J. C. Douglass, diploma; Mrs. G. C. Vandagriff, diploma; Mrs. J. H. Coin, Seal 2.

Janet—Luther Turner, diploma.

Alabama, nine.

TOPISAW.

(A. T. Whitten.)

It was our privilege to attend a meeting at Topisaw church last week which was one of the greatest revivals in the history of the church. Never before were her people more deeply stirred and revived spirtualy. The spirit of the Lord seemed to rest heavily upon every members of the church in attendance and aroused them to a sense of their duty which they had never before been made to feel.

Brother George Darling did the preaching, and surely Mississippi does not claim a more devout and God-fearing man than G. E. Dearling. As a result of his faithful efforts, assisted by his devoted wife, who conducted the singing, twenty-six were added to the church. Fifteen for baptism and eleven by letter.

This church under the leadership of its ever faithful and soul-loving young pastor, S. A. Williams, is doing mighty things for God. May the Father in His wisdom richly bless them in their efforts to evangelize the world.

REGENERATED MEMBERSHIP.

In all of their history Baptists have insisted upon having a regenerated church membership. This is a foundation principle in their belief and general practice. It is true that in many instances, and particularly in certain parts of the country, there have been received into churches some people who were not regenerated. They proved to be unconverted. It is impossible for a church, however strict it may be, to entirely avoid being deceived in relation to the exact spiritual state of some who apply for membership. Even the apostles were deceived in some instances. But, notwithstanding this liability, our churches should steadfastly adhere to this great fundamental principle which we are considering. No plea for liberality and greater latitude in receiving members should avail anything with our people. It is emphatically necessary, in these days of rampant liberalism, that our churches should be doubly careful in examining applicants for membership, to determine, if possible, as to whether or not they have been genuinely converted. There is reason to fear that some pastors are unduly desirous of getting people to join the church. Oftentimes too much is taken for granted. There is a tendency to accept for conversion the promise of a person to "lead a better life." There is too great a readiness to regard one as being a convert to Christ simply because he makes the confession that he believes that Jesus Christ is the Son of the living God. Thousands of unsaved people can honestly say the same thing, and yet be as far from God's kingdom as is a downright skeptic. There are churches, other than Baptist, that ask no greater proof of conversion than a personal acknowledgment that Christ is the divine Son of God, and one result is, those churches are largely composed of unregenerated members. As professed champions of a regenerated membership, our churches must do their utmost to receive only those who give proper evidence of having been born anew. They are responsible to God for a discharge of this duty, and also for the eternal welfare of those who apply for membership. Be faithful to your trust.
—Alabama Baptist.

Sunday-School Lesson

By M. M. LACKEY. To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 6. (Matt. 19:1, 2, 13-26.) Aug. 7

Golden Text: Jesus said, Suffer the little children, and forbid them not, to come unto Me: for to such belongeth the kingdom of Heaven. Mt. 19:14.

On the Way to Jerusalem.

This lesson occurred some time during the last winter of Jesus' life. Verses 1 and 2 sum up in very brief terms the events of nearly six months. The opening statement refers to Galilee, and the closing one to Perea, "beyond the Jordan." Luke and John give details of this period, the leading occurrences of which are: The Visit to Jerusalem at the Feast of Tabernacles; The Healing of a man born blind; The Feast of Dedication; The Raising of Lazarus; the Withdrawal to Ephraim; The Journey to Jerusalem. The place of the incidents studied is unknown.

Verses 13-15 relate the first incident in this lesson.

Why have children been so unappreciated?

In what respect is it true that Jesus "discovered the child?"

"The world did not know the value of a child until Jesus came. The discovery of childhood is one of the triumphs of our religon. It has taken the world many centuries fully to appreciate what Jesus meant, but we are reaping the fruits of these beautiful verses in our modern child study and our splendid endeavors to protect, educate and care for the children." (Pilgrim Press.)

Why did the Mothers bring their children to Jesus?

Explain the disciples' atitude?

Why was Jesus indignant?

With what gracious words did he welcome the children?

What traits of childlife does Jesus mean to praise?

When had Jesus used a little child as an object lesson for His Disciples? (Matt. 18:1-6.

Verses 16-22—Describe your mental picture of this rich young ruler?

What does his first inquiry of Jesus indicate?

Was Jesus' first question answered?

What advice did Jesus give him?

What did Jesus think of him? (Mark 10:21.)

How did this young man think he could earn eternal life?

How do we receive eternal life? (1st John 5:11-13; John 3:16.

Did this man really love his neighbors as himself?

How do you know?

Was the test Jesus gave him a hard one?

Why was he so sorrowful?

What had this man which would have made him a desirable disciple?

What was really lacking in this young man's charcter and in his religion?

Which of the ten commandments did Jesus repeat to the young ruler? (Ex. 20:12-16.)

How many of the ten commandments are summed up in the commandment to love one's neighbor as oneself?

Where in the Old Testament is this comand found? (Lev. 19:18.)

Verses 23-26—Of what fact did the rich ruler remind Jesus? (23.)

Why is it true?

Explain verse 24?

"The brotherly life is difficult for the rich man because of his heavy responsibilities and his unique temptations. Jesus emyhasizes the fact in a strong hyperbole. Humanly speaking it is as impossible as for the camel to pass through a needle's eye. Attempts to tone down this verse are failures. It must be taken literally."

Why were the apostles astonished at this?

How only can the rich man enter the kingdom?

Seek Further Answers.

What is the difference between childlikeness and childishness?

Compare Mark 10:14-15 with I Cor. 13:11.

Do you find any reason for infant baptism in this lesson?

What has Christianity done for children, and for women?

Can a rich man enter the kingdom of Heaven?

When do riches become a barrier?

Is it only riches that makes this barrier?

What else might?

Do you believe it is harder for the rich man to be a Christian than it is for you. Why?

Is a good opinion of one's self an indication that there is ground for it?

Are the perils of wealth greater than the perils of poverty?

How have the dangers of great wealth increased since Jesus' day?

What must the modern rich man do to be saved?

What one thing did the rich young ruler lack?

Have you yet discovered your personal failing?

THE PERPLEXING QUESTION.

(T. T. Gooch).

Brethren Sample and Brown have been writing concerning he failure of Sunday School children between the ages of 8 and 13 to remain for the preaching service.

Will be glad for them to say what per cent of these 90 per cent remain for preaching service after they reach tne age of 13. They make the limit 13 years old, or thereabout. What becomes of this majority of Sunday School pupils then? Do they then quit the Sunday School or do they begin attending the preaching service?

Have heard this complaint before and sometimes it seems that it is thought that the Sunday School is responsible for their not attending the preaching service, though not always the case.

As I have never lived in a city or large town have not had this experience in Sunday School work, and write for information.

We have preaching only once a month and on that day some come to church, many of them members of the church, who remain on the outside of the church during the Sunday School hour.

A GOOD MEETING AT GLOSTER.

(J. R. Johnston).

Pastor R. A. Cooper of Pontotoc has just closed an eight days meeting at our church, which was a great spiritual uplift to our people. Cooper was at his best, and it is generally conceded that no better preaching has ever been done in Gloster.

My son Sidney and I leave today for a six weeks' campaign of protracted meetings. I am suffering from nervous prostration and have been preaching for several weeks sitting. I feel that I will not be able to hold out through the summer. I crave an interest in the prayers of my brethren.

A CLOSE COMPANION.

Jesus of Nazareth is something more than the Christ of history (a blessed memory) or the Christ of prophecy (a sublime hope). He is the Christ of today and of every day—a living reality in our lives, a very present help in time of need. Faith lays hold upon him as one who is ever with us. He is the close companion of our daily lives. We walk the hard hill roads of life with burning hearts because he bears us company. We pass through valleys or death shades with fearless step, led by his invisible hand. In the glory of his presence toil and pain are transfigured.—James M. Campbell.

A TIME TO THINK.

(J. B. Quin.)

The above head may seem a little misleading at first sight, but not after you think. We are living in a great age, the greatest I think of the world's history. Men are doing things of which our forefathers never dreamed. The world is moving so rapidly that we are becoming dizzy and wondering what next. How shall we keep our equilibrium, many of us are asking. Ah, that's the question. Many of us are losing our equilibrium. There is a weakening of the moral nature and mental certainty.

It is said that the name of the church was hissed while the name of Jesus was cheered by a great mixed audience gathered in a hall a few months ago in New York City. This hissing meant something, while it is true that we do not sympathize with it, or anything of its sort, yet we are compelled to acknowledge that it is significant of a sad fact, the fact that the world to some extent is losing respect for the nominal church of today. Now, if this is true, and I think it is to a certain extent, there is a reason for it and somebody is responsible. The reason, no doubt, lies in the fact of the worldliness of church members, and a failure on the part of the church to maintain church discipline, and on the part of the pastor to preach the truth, the whole truth regardless of criticism and feelings.

Think of it. Christians professing to love and follow Jesus, the pure and holy one of God, to love purity and to oppose all uncleanliness and sin and to be on their way to heaven, going to the theatre, circus, moving picture shows and such like to be entertained by wicked men and women, debauchers of pure society and on their way to torment carrying hundreds of others with them. I don't understand how the two classes so far apart in their professions can associate so agreeably together, nor does the outside world understand it. No, the world can't reconcile this with Christ-life and Christ-likeness. It's a hard problem for any of us.

Another sin very prevalent among church members, and by the way, some of them Baptists, is card playing. Some how or another the devil has persuaded some professing Christians that parlor gaming is not gambling, although one plays for a prize, and sometimes for money, for such is the extent that this form of amusement is carried on at present in many so-called Christian homes. The police goes down town finds a crowd of fellows in a secret room playing cards for a ten dollar bill, they are at once arrested and punished. "That's gambling," the society woman who is a member of the church says: "They ought to have been arrested and punished," she exclaims in perfect horror. That very afternoon perhaps, they gather at her home and play progressive euchre with the same cards for a ten dolar cut glass peice. No harm in that, the devil has persuaded her to believe that isn't gambling and you must not say it is either. The only difference is one is a woman in her parlor with her society friends and the other is a man in his office or club room with his society friends. All is black-leg gambling, but be careful. Don't say so. She will get offended and won't go back to church any more until a new man comes along, or the pastor apologizes for hurting her feelings. The devil has made her feelings so tender that the pastor can't afford to say much about sin in her presence. She also loves to dance and sees no harm in that, and will go to the ball and dance until the wee hours of the night and go to church on Sunday morning and expect every one to respect her as a consecrated Christian.

Here is a brother who goes about his business, whatever it is, and is heard using profanity, and it is said that he is not quite honest in his transactions with his fellow men. He slips a little every now and then, and is not quite a man of his word. Here is another, who is honest and truthful, but he will get behind the door and take a social dram with ungodly men and indulge in indecent language with them. Here is another, who is a member of the church, but his influence in politics is not in accordance with his profession. He has taken up the cause of men who are known to be whiskey men and men who are not altogether for law and order.

All this is known and seen by the outside world. The Christian's profession and habits can't be reconciled. The world can't see the harmony. No wonder the church isn't respected as it should be and isn't winnig the world to Jesus as rapidly as it should. Who is responsible for this worldliness? I believe that both the pastor and church are responsible. The preacher is more responsible than the church, because he is God's undershepherd, God's watchman on the wall, to watch, warn, teach and invite men to God. He should know and cry against all ungodliness. All forms of sin. He should call things by their right names. Too many of us are crying in a general way and men go right on to ruin. It is not popular to call things by their right names, but is right, soul saving and life preserving. If every preacher should stand and tell men of their practices and do it in love as Jesus did there would be a change in church life. But some of us are cowards, and rather than be criticised and even ridiculed, we are willing to keep silent on these things. Brethren let us come together and acknowledge our shortcomings and agree as for the future we will stand flat-footed for God and absolute godliness on the part of those to whom we preach and over whom God has placed us as undershepherds. Let us know that if we do not tell them the whole truth that we are not measuring up to our God-given duties as His ministers. May the blessed spirit of God lead us as we shall lead men out of sin unto God and holiness. Let us try to reach our brethren who are giving the world so much room for just criticism and then I think we can win the lost much easier. May the blessings of God rest on every minister who stands as God's mouthpiece to say God's words.

"RULEVILLE."

We began our meeting here the 3rd Sunday with Rev. O. P. Estes of Clinton to lead the chorus, and Rev. J. W. Mayfield of Meridian to do the preaching.

Bro. Estes reached us on Thursday before, and called the choir together and by the time the help came on Monday night he had a well organized choir and added very much to the success of the meeting.

On Monday night the battle began and for nine days "The Old Old Story of God's Love" was preached with power and demonstration of the spirit. The church was shaken from center to circumference, backsliders reclaimed, and the whole church reconsecretated to God's service. The visible results are five for baptism and ten by letter.

May God's choicest benedictions rest and abide with the two who came to us in their work, and may they rejoice in seeing many souls saved under their ministry.

Fraternally,
J. J. MAYFIELD.

NEWHEBRON.

(R. Drummond.)

We closed a good meeting of seven days at Hebron church July 29. Eight baptised, one by letter and one restored. J. E. Taylor did the preaching from the begining, and it was well done. The church has been without a pastor for two months. Bro. Quin having resigned in May. Brother Posey of Magee has ben called as pastor for another year to begin January, 1911.

My health having improved sufficiently to alow me to do some work, the church has asked me to serve them from now till January. Brother Posey has not answered us as to what he will do.

THE SUNDAY SCHOOL—METHODS, MANAGEMENT.

Tessa Willingham Roddy.

If you wish to help your Sunday school cultivate enthusiasm about it avoid half-heartedness and discouragement. Should anyone ask you about your Sunday school answer with enthusiasm, say something bright and cheering, make an account of your school attractive to your listeners, lead them to feel that the school is interesting and helpful, and that they would be benefitted by joining.

I asked four people last week about the Sunday school. One young man I asked "how is your Sunday school getting on?" he answered "Oh, sorter so-so. We are not doing much." I asked a young girl the same question. She answered indifferently "Oh, the same old seven and six—dull as ditch water. I don't like to go now." I asked a young lady, she replied "I don't know, we don't seem to be doing anything. I get so discouraged. I feel like giving up and quitting." I asked an old lady. She said, with a sigh "I hardly know. We are not doing as well this summer as we did last. I think the children are getting tired."

These people may have loved their Sunday school and meant to help it, but they were helping it in a very poor way. They were really driving nails in its coffin. No one would ever have been attracted to their school by hearing them speak of it. Would you?

"Business" is antagonistic to spirituality, and methods are enemies to the grace of God. The modern Sunday school has too much busines and to many methods, and a fatal tendency to place too much stress on "the collection."

"The love of money is the root of all evil." and "ye cannot serve God and Mammon," and when you begin to think too much about the "money" part of your church work, just so much less thought will be devoted to the spiritual part of it, and as "God is a spirit, they that worship him should worship Him with spirit and with truth," and when you begin to worship Him with "Mammon" you leave out a lot of the "spirit" and the "truth."

I write of Sunday school work from long experience. There were four things I never neglected to do in Sunday school.

1st. I went to all strangers and introduced myself, told them I was glad to see them, asked if they wished to join the school, and if so, I placed their names on the book, and handed a quarterly and assigned them to a teacher and told them just where to find the room or rows the class occupied. If they said they did not wish to join, I asked them to acept a book and to study it at home.

2nd. I never neglected to require a report from the committee appointed to look up absentees.

3rd. I never forgot to see if every child had a quarterly from which to study the next lesson. If the child had lost a quarterly I said not a word of blame, just handed another quarterly and prayed that the lost quarterly might fall into some place and be studied by some one not able to pay for one.

4th. I never run short of quarterlies. I always order twice as many as the "roll" called for and handed them out freely and gladly. Sunday school literature is the word of God arranged for s u r resimilation, and the very best mis-sionary work we can do is to put it into the hands of every person we can reach.

There were four things I did not do in my Sunday school:

1st. I never marked a name off the roll. I was always too glad to have the names there and to order books for every name. I never failed to send a book to each member. If a child was absent several Sundays and was not present to receive a quarterly I placed the quarterly in the postoffice and a note to the child asking her to come again to Sunday school if possible, and if not possible for her to get to Sunday school to please study the lessons at home. I never ordered literature by the amount of "colection" or by the "average attendance." I ordered by the "general roll," and that many more. Every week I visited at least one family, others if I was strong enough, and spoke of my Sunday school in as bright, cheerful and enthusiastic a way as I knew. I tried to make them feel that they would be helped and benefitted by going to my school.

I never asked a member the why and wherefore of absence. I felt that the absence was unavoidable and I tried to make the lesson and the school so attractive and interesting that the "absence" would not occur again.

I did not complain about lost books—about short collections or about late arrivals. I tried to keep all worries, complaints and fault-findings out of the atmosphere about my Sunday school. I did not even think about whether a member had paid enough to be entitled to a quarterly for any settled time. I ordered the literature by the "general roll" and doubled the supply, and was very glad to have the names.

Business men are ever anxious for names of persons to whom they may send advertising matter. We should never have too many names. We should never value these names so lightly as to strike one from the roll. We should feel glad to have them, to hold them, to keep them, to send them just as much "advertisng matter" as we can get to send them. Advertising the love of the Lord Jesus Christ; advertising the salvation of the Lord Jesus Christ and to advertise so regularly, so rapidly, so generously, so persistently that they must notice, must be attracted to it, must study it, must believe in it, and must be saved.

A Sunday school should have four officers besides the teachers. Superintendent, assistant superintendent, secretary and committee manager—these four have enough to do if they "magnify their work"' and do it—and each should magnify his work—should try to find more to do—should feel an uplife, an enthusiasm, a fullness of joy in the work.

Any pastor or superintendent who will instruct the secretary to "strike the names of all whoare absent four Sundays off the rolls and order the literature by the average attendance—we can't afford to order so much literature and if they don't attend regularly strike their names off"—there are not words enough in our language to express my pity for that pastor or that superintendent. Give me the Christian with a heart so full of love, a spirit so full of generous helpfulness, a nature so overflowing with a desire to magnify the work for God—to advertise the salvation of God, that he is glad to get the names—glad to keep them—glad to send them the literature, that, like the love and the salvation of the Lord Jesus Christ is without money and without price.

TALKING, OR DOING.

It is better to do what we ought to do without announcing it in advance, than it is to announce it in advance and then fail to do it. But there seems to be a peculiar fascination, to many of us, in talking enthusiastically about what we are going to do. That very talk seems to make it easier, then, to let the thing itself go undone; as though the glow of satisfaction in the commendable purpose so satisfies us that the mere fulfilling of the purpose drops into unimportance. A well known Christian worker is sorely injuring his usefulness and his reputation for dependability by this insidious failure. On the other hand, the men whose names are synonyms for effective accomplishment are those who, talking little about their work in advance, convert their energy and enthusiasm into the actual doing. The only effect that the advance announcing of our work ought to have upon us, when for any reason it has been made, is to deepen our sense of sacred obligation to its fulfilment. Then we ought literally to do or die.—S. S. Times.

BJORNSON'S TRAITS.

Even in his old age, Bjornstjerne Bjornson was the same fiery optimist that he was at sixty-five and twenty-five. The one contradiction that seemed absent from his nature was any single streak of depression. Otherwise he was a bundle of contrarieties. He wrote the present national anthem—and he was a republican. The school system which he instigated, built up in a generation the public opinion now expressed in the monarchy. At the age of twenty-five his friends thought him destined to be a great orator, the very voice of the people—and he became their foremost writer. Gentle and tender-hearted, he was a fiery fighter. Loving the life of a farmer, he constantly traveled in Norway and Sweden, a born politician. For years he fought Ibsen with all the fire of his nature—and became suddenly reconciled when one of his daughters married Ibsen's only son.

These things bespeak a positive nature, forthright, wholesome, charming and powerful. Ibsen's genius was more universal; more people outside of Norway understood it; and fewer people of his own nationality. Ibsen was revered, in his later years; but all his life Bjornson was beloved. Seven years ago Bjornson passed his seventieth birthday at his farm in Aulestad—and received no less than 630 telegrams of congratulation.

In 1902 Bjornson was requested by his publisher, Hegel of Det Nordiske Forleg, to submit a brief autobiography to be published in connection with a work on the poet, to appear on his fiftieth anniversary as an author. Bjornson's reply was as brief as it was characteristic: "I was born in 1832, killed in Christiania several times, lately in November, 1901, but apparently not enough killed!" In this strain of broad humor, not unmixed with sarcastic reference to frequent slanderous assaults on his personality, Bjornson deftly discountenanced the modern autobiography habit without really saying so in words.

But it would require space enough to detail all the movements, political, social and literary, in which Bjornson has been a leader. And he was a leader from the start, in his youth. Not a self-appointed, self-glorifying braggart who put himself at the front of everything, but a man assigned to leadership by immediate recognition of his powers.

Bjornson's first book, "Synnove Solbakken," was not at attempt, but an epoch-making success. It overwhelmed the aesthetic ideals of the age, to which it showed a remarkably rugged contrast; it was the first truly independent expression of national Norway in literature, and it broke a path in the annals of lttters, not only for its author, but for Ibsen and his followers.

After "Synnove" came the even more wonderful "Arne," and right in his tracks "En Glad Gut" (A Gladsome Boy), brimful of Norse vigor, and glad "in" it. In these three books of Norwegian pastoral life, pictured with a realistic, Saga-like sweep—strong, beautiful, drastic—and with a hidden undercurrent of ethic suggestiveness never before combined, Bjornson wrote afterward, these early pastorals of his will always remain the cornerstone upon which the national literature of Norway has been raised into an edifice of true grandeur. In common with most of Bjornson's books, they have been done into English by various pens with but little success, and in some cases even mistranslated. Bjornson's style, which amounts to a language by itself, is unusually difficult to interpret adequately, and it is little wonder that the English harness does not fit his Pegasus. There really was a time in Christiania when everybody spoke not Norwegian but Bjornsonian!—Boston Transcript.

Remarkable Treatment

Almost miraculous cures of person affected with the opium, morphine and whiskey habit are being accomplished daily by Dr. Woolley of Atlanta, Ga. For over a quarter of acentury Dr. Woolley's cure for the drug habit has been in the public eye. Dr. Woolley's treatment is harmless and absolutely removes the need and desire for opiates and stimulants' This feature no doubt appeals with considerable force to those who fear their craving will remain unsatisfied after they put themselves under Dr. Woolley's care. If you address him No. 23. K. Victor Sanitarium, Atlanta, Ga., he will send you his book on these diseases free.

"What'h 'ah?" inquired three-year old Marian, with her finger on an ugly beast in her new picture-book.

"A hippopotamus," answered her mother.

Marian gazed at the animal critically, then nodded. "Oh, yes," she cried, with evident approval of the nomenclature. "So 'tis!"—Harper's Bazar.

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ATLANTA, GA.

I regard the Baptist Forum as the best Baptist magazine ever publish ed, and most heartily recommend it to our people everywhere, and especially to uor preachers.

A. J. Preston,
Pastor Tupelo Baptist Church, Tuptlo, Miss.

NO REINS FOR THIS HORSE.

A horse used in the grocery business in Columbus, Indiana, has learned his duties so well that no reins are used to drive him on his regular route. The horse knows the location of all the customers, and his driver has only to tell him the name when he goes to the front of the house and stops until delivery is made. When the horse is in a neighborhood with which he is not familar he is guided by his master's voice.

THE POSTAGE STAMP.

A writer in Judge praises the postage stamp that makes no complaint about difficulties, but delivers the goods. It gets no praise but sticks to the matter intrusted to it until the desination is reached. It is not attracted from its duty by any oher percel however large and gaudily appareled.

Many people in a congregaton are equally reliable. Instead of the face of Washington they have that of Jesus Christ. They are always in their place in church and Sabbath-school. Uncomplainig and trustworthy, they are the Divine Stamps issued by the kingdom of God. Their destination is heaven, and by and by they will reach the Eternal City. God bless them. Tey are the pastor's joy and help.

There are some people in a congregation who do not appear rightly stamped. They have church letters in some other city, and, though they worship with us, do not seem to belong to us. We appreciate their presence, but feverishly wish that they would give us the strength and support of their allegiance. So long as Fostoria is their home, why should they delay in joining our communion?

There are some people in a congregation who belong to the church but are seldom seen at its services. Something wrong about he stamp. It is not delivering the goods. Perhaps Satan has robbed the mail. Perhaps it is trying to carry a parcel of goods heavier than the law allows—some sin or wrong indulgence. God help us to get hold of such and nave them directed in the right way once more.

There are some people in a congregation who have no stamp affixed. No one can tell where they are going. Good looking and attractive, but without a destination. To them we offer Christ as a Savior. Come at once for the Celestial Stamp. The death angel may call for the mail at any time, and then it will be too late. God help you to do what is right now.—Dr. Clement G. Martin, in "We Boys" Messenger.

Girls Free. This beautiful Gold Watch with standard movements given away absolutely free for a few hours of your time. Send us for a sample of our latest Household Novelty to take orders with. Send us in the orders you take and the watch is yours. Address

Laurel Supply Co., 73 Alverson, Ave., Providence, R. I.

The Children's Home

Rosethel Dormitory is the outcome of a demand in the past to take small children without mothers, or having invilid mothers, also the outcome of requests from many parents who, for, various reasons, need to place their children where they can get both schooling and motherly care. So Rosethel Dormitory has been opened for them and placed under the care of refined, cultured and well educated ladies. Noticing that there was need of a home with the religious atmospnere for children, other than the Orphanages so kindly provided by the various churches, the Meridian Womon's College, Meridian, Miss., arranged his Dormitory with an adjacent playground. Any child who is old enough to go to school will be most carefully instructed in their Home Department where everything is done to make life happy. If you know any children of means needidg cultured, religious educational advantages, send the names of those in charge to Prof. J. W. Beeson, Meridian, Miss., Dept. M. and he will take a personal pleasure in sending full information about the children's Home which is conducted in conjunction with the Meridian Woman's College, of Meridian, Miss. This is the ideal school for young and old, having the unqualified indorsation of the eminent Mr. Chas. N. Crittenton, and other competent judges. A great conservatory of Music, Art, and Elocution Depatment, etc., is connected with it. Meridian Male College, a safe place for boys a quarter of a mile distant.

President
Meridian Woman's College

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J. O. McClurken, President, Nashville, Tenn.

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Nine four-year degree courses. MINES, ENGINEERING, CHEMISTRY; (1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy. Fortyone professors and instructors. New machines and equipments in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. First course of Architecture established in the South. (8) HISTORY LATIN, and MODERN LANGUAGE COURSE; English (4 years); Latin, History, French, German, Mathematics, Physics and Astronomy; Political Economy; and Psychology. 37 professors and instructors. (9) AGRICTLTURE, HORTICULTURE, and FORESTRY. 52 professors and instructors. (1) 2 year course in Pharmaceutical Chemistry, Ph. G. (2) 3 year course in Veterinary Medicine, D. V. M.

[1] New Dining Hall, also board in private families; New Engineering Hall in course of construction; [3] New Library Building; [4] New Agricultural Hall; [5] Water and Electric Lights.

For catalogue and further information address the president.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley).

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, ... President of Central Committee.
MRS. W. R. WOODS, Meridian, ... Secretary of Central Committee.
MRS. W. S. SMITH, Meridian, ... President of Sunbeam work.
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, Hazlehurst .... President.
MRS. A. J. AVEN, Clinton .... Vice-President.
MRS. GEO. W. RILEY, Jackson .... Recording Secretary.

THE ROAD'LL TURN SOME DAY.

I know the road is rocky,
And the hills are hard to climb,
I know the feet get bruised and sore,
And it takes heaps o' time.

I know the burden's heavy,
Oh, you needn't 'tempt to say;
But just keep a-plodding onward—
For the road'll turn some day.

I know that homesick feeling,
And the ache you bear alone;
I know your heart is breaking,
By the bravely stifled moan.

I know the arm you lean upon
Has now no power to stay;
But just keep a-plodding onward—
For the road'll turn some day!

I know the structures you have hewn
Of youth's day-dreams lie low;
I know you see their ruins stare
Everywhere you go.

I know the sunbeams round your path
Long since have ceased to play;
But just keep a-plodding onward—
For the road'll turn some day!

Frank H. Sweet in McCall's Magazine.

MISSIONARY CALENDAR.

Monday, August 8—For the The-

Sunday, August 7—For the redemption of Italy.

Tuesday, August 9—Rev. W. M. ological school at Rome.

Tuseday, August 9—Rev. W. M. Cannada, Rio de Janeiro, Brazil—Psalms 48:14.

Wednesday, August 10.—For native pastors and workers—I Peter 3:12.

Thursday, August 11—Miss Carrie Bostick, Canton, China—Psalms 121:3.

Friday, August 12—The children of Italy, that they may be taught a pure gospel—John 14:6.

Saturday, August 13—Rev. John Lake, Canton, China—II Corinthians 4:13.

Dear Sisters:—

The apportionment for the W. M. U. Auxiliary to S. B. C. is as follows:

Home missions .... $ 95,000
Foreign missions 136,000
S. S. Board 2,000
Training school enlargement 7,000

Mississippi's share of this is:

Home missions $3,300
Foreign missions 4,750
State Missions 3,000
Training school enlargement 270
Bible fund S. S. B. 120

The amounts aportioned to each association is as follows:

ASSOCIATIONS.	Home Missions	Bible Fund	Foreign Missions	State Missions	Training School Enlargement
Aberdeen	$ 81.00	$2.50	$125.00	$ 60.00	$ 7.50
Bogue Chitto	173.00	3.50	220.00	180.00	7.50
Carey	81.00	3.50	123.00	60.00	7.50
Central	186.00	4.00	310.00	210.00	7.50
Chickasaw	69.00	3.00	104.00	30.00	7.50
Chickasahay	163.00	3.00	234.00	210.00	7.50
Choctaw	17.00	3.00	24.00	45.00	7.50
Coldwater	79.00	4.00	116.00	30.00	7.50
Columbus	186.00	4.00	266.00	60.00	7.50
Copiah	229.00	3.50	355.00	180.00	7.50
Deer Creek	166.00	3.50	220.00	210.00	7.50
Gulf Coast	79.00	3.50	97.00	180.00	7.50
Harmony	23.00	3.50	43.00	60.00	7.50
Hopewell	37.00	3.50	49.00	60.00	7.50
Kosciusko	69.00	3.50	97.00	30.00	7.50
Lauderdale Co.	205.00	3.50	293.00	60.00	7.50
Lawrence Co.	74.00	3.50	110.00	210.00	7.50
Leaf River	74.00	3.50	110.00	60.00	7.50
Lebanon	186.00	3.50	275.00	210.00	7.50
Liberty	17.00	3.50	30.00	30.00	7.50
Lincoln Co.	69.00	3.50	123.00	30.00	7.50
Louisville	69.00	3.50	110.00	30.00	7.50
Mississippi	89.00	3.50	123.00	30.00	7.50
New Liberty	25.00	3.50	37.00	30.00	7.50
Oxford	89.00	3.50	123.00	60.00	7.50
Pearl Leaf	89.00	3.50	123.00	60.00	7.50
Pearl River	89.00	3.50	123.00	60.00	7.50
Rankin Co.	59.00	3.50	86.00	45.00	7.50
Strong River	17.00	3.50	30.00	75.00	7.50
Sunflower	107.00	3.50	147.00	60.00	7.50
Tishomingo	59.00	3.50	86.00	75.00	7.50
West Judson	74.00	3.50	134.00	30.00	7.50
Yalobusha	69.00	3.50	134.00	75.00	7.50
Yazoo	95.00	3.50	122.00	75.00	7.50
Zion	37.00	3.50	49.00	30.00	7.50
General Association	125.00	3.50	172.00	75.00	10.00

We urge the vice-presidents to distribute apportionment cards dividing the amounts to the societies in their respective asociations. The apportionment is a suggestion only and we urge the women to strive faithfully to give these amounts, and even more that we may do our part in the great work before us.

MRS. WM. R. WOODS, Secretary.

McCool, Miss., July 9th, 1910.

We, as a committee of the Woman's Missionary Society of Beulah Baptist church, do undertake with sad hearts to draft suitable resolutions wih reference to the death of Mrs. Cornelia Black, wife of J. M. Black, and a member of our newly organized sociey, do hereby report as folows:

Whereas, it has pleased our Heavenly Father on June 14th, 1910, to remove from labor to reward our beloved sister, we deeply mourn our loss and sympathize with the devoted husband and affectionate sons and host of other relatives and friends, and

Whereas, the society and church have lost one of our most valuable treasures, Christ has claimed her as one of His brightest jewels.

The deceased was born August 17, 1852. United in early girlhood with Beulah Baptist church (of which her father, Henry Steele, was a charter member) and of which she was a consistent member at her death, married in January, 1875. There were born unto her three children, two sons and one daughter, of which the sons only survive, one of which is our honorable supervisor, H. B. Black.

Of this dear Christian could be said, "she was planted in the house of the Lord." Rarely do we find a character more beautiful in all relations of life, and rarely do we find one so fully commanding the love of all who knew her. Though deprive to some extent of public activity for the last few years on account of declining healh, she left the inheritance of a noble example full of impressiveness to both old and young, which will live for many years to come. Therefore be it

Resolved, That we bow to Him who maketh no mistakes and take for example in declining health or trying hours that noble trait of patience and forbearance as shone forth in the life of Mrs. Black, and say to the bereaved family and relatives, Heaven guide you and direct you in life's work and that there may be a happy reunion in Heaven by and by, and, that a copy of these resolutions be furnished the Ackerman Plaindealer and the McCool Item, with request that they publish the same, and that a copy be spread upon the minutes of our society.

Respectfully submitted,
BETTIE EDDLEMAN
KATIE SMITH
LOU MORRIS.

$3.50 Recipe Cures Weak Men - - - FREE

Send Name and Address Today—You Can Have it Free and Be Strong and Vigorous.

I have in my posession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor-failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge $3.00 to $5.00 for merely writing out a prescription like this—but I send it entirely free.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years."

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

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From
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WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

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Individual Electric lights in each Berth.
Dining Cars
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Mobile, Ala.

JNO. M. BEALL,
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Physicians Treated Free.

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AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication

IS WORRY NECESSARY?

Worry is a deadly poison, and not a merely disquieting incident in our daily life. Worry is at war with trust in God. Worry wears out energy, pulls down the body, stupifies the mind, ad paralyzes the will. And yet some of us without any keen sense of shame admit that we do worry, and say that we cannot help it. But when we face what worry is, in its bad reality and deadly results, we do not so readily accept it as necessary in our lives. Worry is no more necessary than lying or stealing, or drinking intoxicating (which means "poisoning") liquors.—S. S. Times.

Real worth always finds its true place at length. There are some people who think they never get into the place they are fitted to fill; but usually something in the men themselves is the secret of their failure. It is not some happy chance that lifts men to places of honor and responsibility, nor is it piety alone. Brains are necessary for great duties as well as honesty and prayerfulness. God does not put a man into a high positon merely because he is a good man. The man must have abilities; and if he has and is a true man the world will want him sometimes.—J. R. Miller.

Everywhere are hearts that need and hunger for what you have to give, and God has given love to you for the very purpose of blessing those whom he sends to you day by day.—J. R. Miller, M. D.

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The Southern Baptist Theological Seminary

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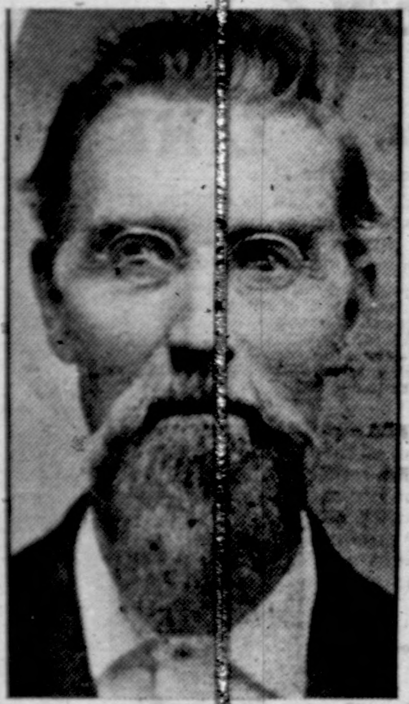
:-: DEATHS :-:



REV. A. G. PERRY.

(B. F. Whitten.)

This veteran of the cross was born in Alabama January 28th, 1841, came with his people to Union county, Miss., when but a child, was first married to Miss Elzadie Baker, and after years of sweet association this union was dissolved by the tragic death of the wife in a runaway escapade. He was afterwards married to Miss Delia Cate, in which he found an affectionate, genial and helpful companion who stood by him with an undying devotion until he had reached his journey's end and fallen into wakeless sleep on June 24th.

He was set apart to the full functions of the gospel ministry by his mother church in Union county some forty years ago, and for thirty years was an active faithful pastor in Union, DeSoto and Tate counties. He was honored by election, as moderator of this association, at least once, and was often chosen as the chairman of our executive board.

Unceasing study, deep conviction, undaunted courage and perseverance, with a consistency that made all the graces beautiful and potent, were leading characteristics of his life, and therefore his influence was a recognized power for good everywhere he was known.

He has been a citizen of Coldwater for about thirty years and in addition to his splendid service as a gospel minister he was a mechanical genius of wide reputation and had established a plant here for the manufacture of farming implements that would do credit to any southern city, and for years to come the Perry plows will be in demand all over this southland.

He was the last one of a large family and leaves no children by either wife, but had a few blood relation and a host of friends to lament his departure.

His funeral was conducted by his life-long friend, Rev. H. J. Legg, Sardis, Miss., assisted by this writer and his body laid to rest in the Coldwater cemetery.

Coldwater, Miss.

$ $ $ $

W. B. SMITH & SON

Ohio's Famous Herd of Holstein-Friesians

Columbus, Ohio, May 21, 1907.

We have lately tested Black-Draught Stock Medicine with two cows, that were as near equal as we could get them. Both had calves together; one cleaned and the other did not. They were standing side by side. We gave Black-Draught Stock Medicine to the cow that did not clean, and in about three weeks she had not only improved in health and flesh, but had increased from 33½ to 53 lbs. milk per day, while the cow that got no medicine had gone down from 52 to 50½ lbs. milk per day. The medicine has merit, as we never had a cow do that well before, especially one that failed to clean. We recommend Black-Draught Stock Medicine.

W. B. SMITH & SON.

P. S. Since writing you last, we have sold 129 of our cows for $28,805.00.

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A Home Wanted.

A boy 18 years old, ambitious and industrious, desires a home where he can be taught, paying all expenses by working a part of his time. Apply to Brown Bros., Jackson, Miss.

Whereas, God, in his infinite power, has seen fit to remove from our midst our dearly beloved sister and efficient secretary, Miss Elizabeth Darrington, be it resolved by the Woman's Missionary Society of the Yazoo City Baptist Church:

That in her death our society has lost its leader; that while we shall miss her and feel the need of her aid, her influences lives, and will make us stronger and more able to carry on the work of our Master. Always ready to minister to the sick, help the needy, cheer the despondent, not ostentatious, but effective and determined in her work, she has been an inspiraion to us all.

That not only our society, but the church, Sunday School and community, have lost a beautifully rounded Christian character, than whom no one could be more sadly missed.

That we tender to the bereaved relatives our heart-felt sympathy and pray God's richest blessings on them in their bereavement. She is not dead, but gone before to welcome them when they too shall "cross the bar."

That these resolutions be spread upon our minutes, and copies be sent to the Baptist Record and Yazoo City papers for publication.

Mrs. S. E. Montgomery,
Mrs. W. D. McCalip,
Mrs. C. W. Robinson.

Her: "When a man starts to talk he never stops to think." Him: "And when a woman starts she never thinks to stop."—Life.

THE BOOKS OF THE BIBLE.

Genesis first in order stands;
Exodus gives the ten commands;
Leviticus and Numbers, see
That Deuteronmy next will be.
Joshua, Judges, Ruth—each dwells
Before Samuel, Kings and Chronicles
Ezra and Nehemiah then
To Esther point, the pious queen.
Job, Psalms and Phoverbs next ap
pear
With Ecclesiastes, while we hear
The Songs of Solomon declare
What beauties in the Savior are.
Isaiah speaks in sweetest strain
Of Christ, and tells us all His pain,
While Jeremiah weeping bears
His lamentaions to our ears;
Ezekiel, Daniel, then will come;
Hosea, Joel here find room,
Amos and Obadiah, too;
Jonah and Micah stand to view;
Nahum and Habakuk make way
To Zephaniah and Haggai;
Then Zachariah's book is seen.
Then Malachi concludes the scene.
This is the way the gospel runs;
Matthew, Mark, Luke and John.
Then comes the Acts inviting you
The Apostolic church to view.
The Epistles next our notice claim,
Which in succession thus we name:
The Romans and Corinthians were
To cities sent renowned afar;
Galatians and Ephesians then
Wrote by the same inspired pen.
Philippians, Colossians, stand
With Thessalonians near at hand;
Timothy leads to Titus on
This brings us down to Philemon.
The Hebrews soon we gladly find,
And that of James comes close be-
hind.
With loving John we wish to live;
Then solemn Jude will pierce the
soul
And Revelation close the whole.

—The Little Minister, Church of Our Father.

FOLDING BATH TUB

Weight 14 lbs. Cost little. Some used for 5 years, still good. Write for special offer N. Y. BATH MFG. CO., (Established 1900) 103 Chambers St., N. Y. City

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Religious Influence the Best.
Rates the CHEAPEST
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S. B. CULPEPPER, President,
Newton, Miss.

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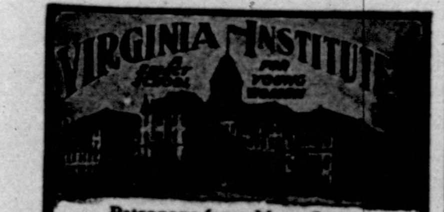

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I WILL NOT DECEIVE!

I had a friend to say
To me, "We must deceive
If we would popular be, we must
Say things we don't believe."

It made me thus to think,
Yet I, myself, would fain
To be the favorite of my friends—
My thoughts ran in this strain.

"Dear God, help me to live
A life of good for Thee;
Dispel all fears; and cast aside
All taunts "they" throw at me.

I love thee, Lord, you know
The secrets of my heart.
But I'm an awful one I know,
To want and have MY part.

Forgive me, oh forgive
And help me yet to find
That life is not so hard if I
Will but make up my mind.

To take it as it comes;
To live, myself, like thee;
To give my thoughts, my time to
make
It better than it be.

To be myself I will
Dear God, help me be true!
Though all be friends to them who
deceive
And mine be only few."

To Hell, our souls would go
If Christ had "made believe."
His words were true, his promises
sure,
And I will not deceive!

—Ethel Moody.

Hohenlinden, Miss.

LOVE IN THE HOUSEHOLD.

Love is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horsepower. It never ceases, it never slacks; it can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less made to feel it, yet how little is actually applied to social ends. True, it is the power of all social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—Henry D. Thoreau.

The reward of one duty is the power to fulfill another.—George Eliot.

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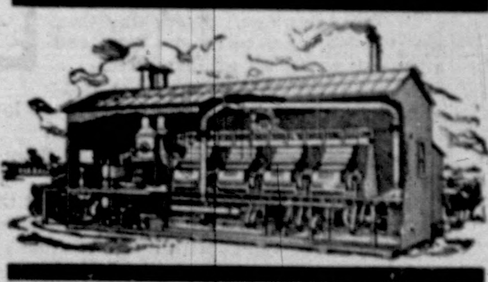

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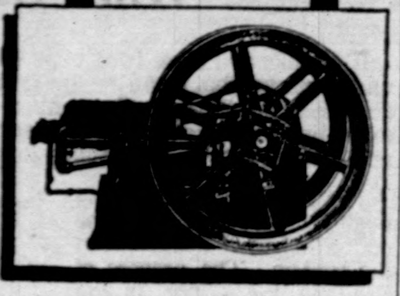

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POCH VINE CASTLE.

By Isla May Mullens ..

Earl and Rolly Jay had been in Florida all winter. They were little snow-boys of the north, used to mufflers and leggins, warm coats and fur caps. Even then Jack Frost often nipped their noses and almost froze their toes and finger-tips. So it had been a wonderful thing to play outdoors without wraps and hear the birds sing all winter long. They loved the mocking birds best of all, for they were just like music boxes, Earl said, only better, because you didn't have to wind them up!

Nesting-time came in early spring and the children watched the little feathered folk with more interest than ever. But they soon saw that something was wrong with the mocking birds; they flew from place to place and seemed greatly disturbed.

Earl called Grandma, at last, who had lived many years in Florida, and asked her what the trouble was.

She watched a while and then said: "Why, poor things, they can't find anywhere to build their nests You see last winter there was a big freeze all over Florida, which killed the large orange trees, and some old homes of the birds are gone."

Earl and Rolly Jay felt very sorry for the birds. Earl suggested to them where they might build, picking out nice places in the one big oak which would be good locations for bird homes.

But Grandma laughed and said, "Mocking-birds do not believe in families living together. Each pair of birds wants a whole tree for their homes and will not allow other birds to move in after their nests are built."

So for a time there was only one happy pair of mocking-birds on Grandma's place, the pair that had first claimed the big oak. At last one day Earl saw a lovely slim gray bird light in the heavy vine that climed to the roof of the back of the porch, and he clapped his hands softly and said:

"Oh, Mr. Mocking-bird, that would be the nicest place for a nest! I would look after it all the time while you and Mrs. Mocking-bird were away, and not let anything touch it."

And the wise, trusting bird turned his head on one side, looked at Earl a bit and decided to do as he said! At any raate brought Mrs. Mocking-bird there and together they built their nest in the vine on Grandma's back porch.

"Tiptoe, tiptoe," Earl would whisper at first to little Rolly Jay as they went along the porch, but after a bit he birds learned not to mind the passing at all. Of course the children never touched the nest, for Grandma said: ,

"They have trusted us, and we will not disappoint them."

In a few weeks there were babies at "Porch Vine Castle," as Grandma called it. Earl and Rolly Jay could hear their wings flutter and the little bird-cry for food when the father or mother bird flew to the nest.

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One day while the parents were away Earl took the stepladder and peeped into the nest, and founa four wee birds! Grandma said she knew the old birds were having a hard time to get nice things for so many babies to eat, for with the fruit all gone, bugs and worms were scarce. So Earl and Rolly Jay began putting things to eat on the kitchen window sill for them each morning.

One day when Earl put the tooa on the sill as usual, he found the four wee, muttering, hungry things sitting in a row upon the top of the window frame and Mrs. Mocking-bird hovering over them!

As soon as the excited boy could gather his wits, he spread the feast on the sill, and then delightedly watched the mother bird flit back and forth from the top of the window to the sill, conveniently feeding her little ones. Every morning after that the children found the birds there ready for their breakfast.

Grandma said she didn't know how the family in Porch Vine Castle would have gotten on that spring without Earl and Rolly Jay.—Sunday School Times.

BETTER THAN QUININE.

Strong testimony: "Hughes' Tonic is the best chill tonic I ever tried. Better than quinine." Sold by druggists—50c and $1.00 bottles. Prepared by Robinson-Pettet Co., (Inc.,) Louisville.

TED AND THE WOODPILE.

"I'll be glad when I get that whole pile of wood in. Then I'll be through with it, won't I, mother.

"No, Ted, you know I shall want you to carry out the ashes after the wood is burned up," answered his mother.

"Then I'll be through with it, mother."

"No, I think not," answered mother, while Ted's eyes grew big with wonder. "You will scatter the ashes in the cornfield and father will plow them in in the spring. Then you will help him plant the corn you know. The corn will grow, eating the ashes and ground about it, and by and by you will eat the sweet corn."

"Oh, we'll sort of eat the wood ourselves, and that will be the end of the old wood pile."

"Not quite," said mother, "there will be the cobs left and stalks of corn. We feed them to the pigs or to the cows, and that will give us meat or milk."

"Well, I never knew before, that there was so much in a wood pile," said Ted.—Exchange.

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But where do you think it comes from? The beautiful characteristics of Saxon words is that they mean something. Wife means "weaver." You must either be housewives or housemoths; remember. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars may be over her head, the glow worm in the night-cold grass may be the only fire at her feet, but home is wherever she is, and for a noble woman it stretches far around her, better than house ceiled with cedar or painted with vermilion, shedding its quiet light far for those who else were homeless. This, then, believe to be the woman's true sphere and power.—Ruskin.

WEBSTER IN THE CLUTCHES OF A MANUFACTURER.

A sharp Nantucket man had a small case which was to be tried at Nantucket one week in June, and he posted to Daniel Webster's office in great haste. It was a contest with a neighbor over a matter of considerable local interest, and his pride as a litigant was at stake. He told Webster the particulars, and asked what he would charge to conduct the case.

"Why," said Webster, "you can't afford to hire me. I should have to stay down there the whole week, and my fee would be more than the whole case is worth. I couldn't go down there for less than one thousand dollars. I could try every case on the dockets as well as one, and it wouldn't cost any more, for one case would take my time for the entire week anyway."

"All right, Mr. Webster," quickly responded the Nantucketer. "Here's your one thousand dollars. You come down, and I'll fix it so you can try every case."

Webster was so amused over this proposition that he kept his word. He spent the entire week at Nantucket, and appeared on one side or the other in every case that came up for hearing. The shrewd Nantucketer hired Daniel out to all his friends who were in litigation, and received in return fifteen hundred dollars, so that he got Webster's services for nothing and made a good profit to boot.—Ex.

At the commencement of McMaster University last month, the degree of Doctor of Laws was conferred on Dr. John Clifford, "residing in London, England, but ministering to the whole English-speaking world." Rev. John McNeill paid an eloquent tribute to Dr. Clifford at the commencement.

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"No. When he began planning my diet he asked me what I usually ate and I told him everything I abhor—and he gave me strict orders not teat one of them."—Judge.

There are two theories as to the method by which the submerged classes are to be lifted up. One says, Give a man a new environment and you make a new man of him. The other method is, Make a new man of him, and he will make his environment better. The latter is the Christian method, and the gospel of Jesus Christ is the means.

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